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The Reform Movement in the XX Century: Concepts and Directions

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ABSTRACT

The twentieth century has gone down in history as a period of national and religious renaissance in the Muslim countries of the East and the West. The Colonial States and nations began to analyze the reasons why society was lagging behind in development as a means of overcoming colonial oppression. In this direction, many local press publications have developed. In the press, the participants of the period reflect how they understood, and reacted to the changes in the political, economic and religious spheres, and various interpretations.

The article provides information about the dynamics of the formation of the idea of reform in the XVIII-XX centuries, the concept, the reflection of different directions, the differences and similarities of the idea of reform in the XVIII-XX centuries, their differences and similarities.

Keywords:

Change, Reformation, Reform, Periodicals, Jadidism, Concept, Development, Direction, Al-Islah, Al-Izah, Council, Hürriyet

Introduction

At the start of the 20th hundred years, just before the emergence of the Tsarist government, the political changes that occurred during the Provisional Government caused a sensational change in the districts heavily influenced by the provincial government. Specifically, behind the opportunity of the press, the fantasies of the Turanian people groups, the reformist thoughts regarding the eventual fate of the country, and the state in structure and content started to show themselves in different structures. These thoughts are reflected in sharp discussions in less popular neighborhood magazine articles like Al-Islah, al-Izah, Kengash, and Hürriyet, which have a place with the biggest ideological groups of their time, the Shura Islam, the Ulema Society, and others. These articles show the degree of knowledge of the reformers, the variety of perspectives, the impact of jurisprudential patterns, as well as the

declaration of the idea of "neighborhood Islam" overall.

Contingent upon the kind of subject - political, social, strict, financial, military, and other various regions, the specialist requires extra abilities around there. Particularly in this interaction, the information on religion and Islamic investigations stay quite possibly the main perspective. Citations from the heavenly texts, as the fundamental wellsprings of every heading, are straightforwardly associated with the proof of statute, and religious philosophy.

Regardless of how different the places of the reformers, their perspectives on change either do not go against one another, they are an indispensable piece of society; they do not have a place with a specific class. However, during the past system, under the political administration of the provincial government, logical exploration was concentrated as an area of contention, partitioning them into gatherings of

"good" and "terrible", "present-day antiquated" classes, and the outcomes reflected in the light of a legitimate concern for the true government. By partitioning a solitary society into gatherings, we have done a lot of exploration on the activity of genuinely obliterating resistance powers bit by bit.

Nevertheless, the motivation behind this study is to concentrate exhaustively on neighborhood-reformers' thoughts, recommendations, complaints, and the idea of change. According to the general rule, the most proficient method to fabricate expression that is the eventual fate of the country, its structure, and content.

Results

The driving force for the advancement of the idea of change in Turan, yet additionally on different landmasses connected with the discussions encompassing the accompanying significant inquiry. These inquiries said to have prompted the improvement of the idea of change:

1. What are the explanations behind the backwardness of Muslim countries?¹
2. What measures ought to take to re-establish the situation with advancement in history among Muslims?

The accompanying reasons given for the principal question above:

- I. Shared animosity, difficulty, unresponsiveness, and disunity among the Muslim country. The greatest of these logical inconsistencies in the dispersal of the proprietors of a solitary country behind the Sunni and Shia directions of the incomparable Ahl al-Islam and the shared inconsistencies of the Jadid and antiquated classes in Turan²;
- II. The matchless quality of individual interest over the public interest. Instances of the

purpose of "change" in private interests because of the transcendence of individual interests over the improvement of society; for instance, there is data about the "change practice" utilized in Bukhara in 1911 and 1914³. In it, we see that the creator thinks about the change because of its closeness to the real world. In 1911, for instance, "change" in madrasa raised⁴. An enticement for the Emir of Bukhara on the rebelliousness of the nature of instruction in madrasas with the necessary occasions of the time and exclusion from the expected school charge. The Emir provides the request to take care of this issue. Mudarris Ikram will play out his presentation as it were. The other madrasa's instructors dissented, saying, "It's your decision," and continued their work. In this interaction, albeit the creator makes allegations about the Emir of Bukhara, for example, neglectful, unconfirmed, without conversation, obviously he likes to dispose of sharp complaints and logical inconsistencies that serve to the inconvenience his administration. Subsequently, the material pay of instructors stayed in the ongoing arrangement of administration, whether they were sharia or non-shariah. They removed Mudarris Ikram from Bukhara⁵.

The international safe-haven of the Tsarist government, which called for changes in structural policy implementation, began one more reformist activity completed in Bukhara. As indicated by him- "Government employees were required not to be paid for the review and goal of issues of the populace (they, for the most part, related this prerequisite to the assessment framework and the legal executive). As an objective of the change, under the ongoing arrangement of administration, the result of an uncontrolled assortment of assessments from the populace, authorities could move any part to

¹ Musulmon mamlakatlari nega taraqqiyotdan ortda qolmoqda? Ekspert bilan suhbat – UzAnalytics - <https://www.uzanalytics.com/kitob/10104/>

² Ayniy S. Buxoro inqilobi tarixi. O'zRFASHI, qo'lyozmalar fondi, Inv№ R.2125; Isxak-xan tura ibn Djunaydallax Xvadja ('Ibrat). Mizan az-Zaman. Podgotovka k izdaniyu, komentarii i Predislovie: prof. X. Komattsu, B. Babadjanov. Tashkent-Tokio, 2001. – S.50; Toxtiev Sh. Markaziy Osiyoda shia jamoalarining shakllanishi va o'ziga xos xususiyatlari 24.00.01. – islom tarixi va

manbashunosligi tarix fanlari bo'yicha falsafa doktori (phd) ilmiy darajasini olish uchun yozilgan dissertatsiya T.-2021 y. ; Sho'ro jurnali, 1917. – B. 338.

³ S.Ayni. Islohot mas'alasi / Buxoro inqilobi tarixi uchun materiallar. -B.313-318

⁴ S.Ayni. Islohi madoris mas'alasi / Buxoro inqilobi tarixi uchun materiallar. -B.254-259

⁵ S.Ayni. Islohi Domla Ikromning birinchi qatla surguni / Buxoro inqilobi tarixi uchun materiallar. -B.260-261

the state depository, and use whatever might remain for individual addition. Because of the change, assessments will be completely moved to the state depository; Judges were additionally informed that it would likewise furnish them with a customary from month to month compensation from the state depository, given that they didn't rely upon payment pay of the offended parties and that it furnished them with equity. Subsequently, the ongoing arrangement of administration safeguarded, and it has become legitimate for these authorities furnished with extra monthly compensations by the state. As indicated by the creator, these interactions viewed as a joke. Notwithstanding, the course of occasions shows that it was a thoroughly examined work. Specifically, the Tsarist government was keen on true sources guaranteeing that it was completing "change" activities in the settlements and that it was in light of a legitimate concern for residents and "adding to the improvement of society" and that it was monetarily empowered by the Bukhara activity. Judges and assessment authorities additionally got official motivating forces from the state other than their customary pay. It additionally celebrated the Emirate of Bukhara for its "change" in the existence of society. These cycles show that they commonly concurred with these cycles ahead of time.

The above circumstances show that reformist ideas in various forms accompanied by fierce struggles between the Tsarist government, the Official Authority, and progressive progressives, and in most cases, personal material interests prevailed.

III. Consequences of not following the rules of Sharia.

In his book *Awakening the Sleepy and Explaining the Ignorant*, Mullah Ikram advocates the elimination of society and the nation from progress due to non-observance of the rules of Sharia, with more than 20 of the most famous examples. The author divides them into 3 types:

1) Although scholars are aware of the impurity of this type of activity, the most popular are:

1. Riba;
2. Sale of madrasa foundation cells;
3. Muftis sell white seals;
4. Drug use and addiction;
5. Bad behaviors: gossip, anger, jealousy, arrogance, lying, betrayal, ambition, hypocrisy, arrogance, pride;
6. Eating the rights of orphans in violation of the Shari'ah;

2) Deeds discussed impurity:

1. Men's use of silk, gold, and silver;
2. Dancer and homosexuality;
3. Waste;
4. Ignorance of trade judgments;

3) Habits that are not originally haram, but are haram due to the passage of time and changes:

1. Giving a vow;
2. Judiciary and presidency;
3. Visiting the tombs of the saints;
4. Mourning rituals of women (forty, twenty, years);
5. Traditional games such as "Kokbari";
6. Sacrifice at the feet of the visitor;
7. Ritual of Zikri Jahr in Sufism;
8. Scholarly discussion;

The author Muhammad Ikram concludes that it is impossible to develop a nation without getting rid of the swamp of such filthy deeds by conveying to the reader in the simple, popular language the above types of non-literary activities practiced in the life of society.

IV. Failure to comply with the conditions of development of Islam.

Surur al-Din, the editor of *Islam, Development, and Reform*, describes the conditions for the development of society and the nation, its historical foundations, and exemplary events with examples. A comparative analysis of teachings such as Christianity, Judaism, Vedic religions and Buddhism proves that relying on the foundations of Islam is the right way to ensure the development of society⁶.

In the Middle Ages, the development of science was based on a critical analysis of the

⁶ Islom, taraqqiy va islom. Muharrir: Surur ad-Din bir Miftah ad-Din, Noshir: B.Rafiqov. – Kazan: Elektro-tipografiya "Umid", 1913 y. 42-b.

improvement of science in the principles of Islam.

The play shows that Islamic wisdom, the natural and religious sciences closely intertwined, that a person engaged in the natural sciences can better understand the Qur'an, and issues of jurisprudence, education, politics, religion and society interpreted in a broad and popular language.

If we look at the historical processes of the beginning and the first half of the twentieth century, we see a "concept of reform" in which the development of society, including the Turanian land, has not yet been systematized, but formed in different ways⁷.

Discussion

The following suggestions have been made on the development of the sectors on what measures should be taken to restore the position of development in the history of Muslims.

1. The future of the state in form and content: an independent state based on the principles of equality and justice⁸.
2. Ensuring interethnic and interreligious harmony;
 - a. Preventing conflicts between Sunnis and Shiites;
 - b. Achieving cooperation with the Turkic nations and training potential personnel;
3. Family and community education.
 - a. Raising a father;
 - b. Raising a mother;
 - c. Raising a child;
 - d. Educating the society through theatre;
4. Reform of the education system.
 - a. The method of transforming the education system into a serious form, to achieve great results in the short term.
 - b. Introduce Russian, French, English and other Western languages into the education system.
 - c. Creating a system of science funding based on the integration of the rich and the scholars.

⁷ Tantoviy Javhariy. Nizom va Islom, Tarjimon: Zokir al-Qodiriy. – Ufa: "Sharq". – 1909, 82-b.

⁸ Mahmudxo'ja Rizozoda. Bu kun qanday kun // Kengash jurnali, 2-son, Qo'qon: "Muallimlar jamiyati", 1917 y. – B. 11-13; 5.10.; Agzamxodjaev S. Turkiston Muxtoriyati.

5. Expanding the worldview of the nation and the formation of ideological immunity;
 - a. Expansion of press publications and development of information exchange;
 - b. We need the history of Turkestan.
 - c. Using the lives of the nation's heroes as role models;
6. Small business development.
7. The transition from the cultivation of raw materials to the production of products.
8. Islamic Sharia must serve the development of the nation.
 - a. Coordination of national and religious ceremonies;
 - b. Restriction of all prohibited forms of income: foundation, white seal, sale of drugs and alcohol;
 - c. Inviolability of Private Property: The policy of expropriation against the background of land and water reform is an act against Sharia!
 - d. Coordinating the activities of pilgrimages and shrines in accordance with Sharia.
9. Coordination of the use of the banking system.
 - a. Care taken when using a bank. M. Behbudi does not strongly criticize the use of banks. Criticizing the rules of its use, the consequences of ignorance warn of serious financial loss.
10. Ensuring the health of the nation⁹.

Many researchers point out the dynamics of the development of the reform movement in the XVIII-XX centuries and its basis for the development of the reform movement in Turkestan. On the one hand, this idea is a well-founded event, because Jamoliddin Afghani, M., was prominent in European and Muslim countries in the XVIII-XIX centuries. The ideas of Abduh and other major reformers reflected in the views of local intellectuals of the twentieth century. However, a comparative study of the general content of the idea of reform also reveals relative differences, and they require serious analysis. In particular, the critique of the idea of national development in Europe, as a result of the French Revolution and the Inquisition, which was recognized as one of the

Milliy-demokratik davlatchilik qurish tajribasi. — T.: Ma'naviyat, 2000. – 168 b.

⁹ 100 sana yashamoq uchun // Kengash j., Qo'qon: "Muallimlar jamiyati", №4, 1917. – B.8-9; Hoji Muin. Tib va hizf as-sihhada rioyatsizligimiz // Oyna j., 33-son, 1914.

factors behind it, the development of criticism is directly linked to religious beliefs and, consequently, the debate over "all religions contradict national development." However, due to the relatively little study of local sources in Turkestan, differences in the idea of reform have been overlooked.

As a result, the study of the works of local intellectuals and a comparative study of the above-mentioned reformist ideas in European and Western Muslim countries appear that there were two major directions of the Reform movement in the late nineteenth century:

1. Reform movement of Muslim countries in Europe and the West. In this direction of the reform movement, the main goal of the reformist idea is to create a system of protection and struggle against the colonial powers. Intellectuals such as Jamoliddin Afghani and Muhammad Abduh cited as leaders in this direction.

2. Turkestan Reform Movement. The main goal of the main reformist idea of this line of reform is to reform the concepts of religious and national views, the issues of nation, society, and family from the pamphlet.

By the beginning of the twentieth century, a "new" trend began to emerge in Turkestan. Researchers called the representatives of this direction "Jadids". They began to demonstrate the promotion of a mixed expression of both of the above directions in the press, as well as in literary works. These activities promoted European development, the European way of life, dress, and appearance. Appearances and ideas memorized in the life of society have caused various debates and criticisms. Opponents of the "new" trend criticized the opposition for failing to understand modernity and criticizing shortcomings in national and religious values. Representatives of this trend were later absorbed into the political activities of the new official government, and those who resisted were physically eliminated.

The main idea of the reform movement in Turkestan officially published in the first issues of the Islamic Organization of the Soviet Union in the magazine "Al-Islah". \ Information on the essence of the Reform, methods of application, determination of effectiveness, conditions of

implementation, participants, and other factors were presented to the public with simple and popular examples. The interpretations of the reforms in the cited articles are as follows:

The literal meaning of correction is to be free from imperfections, to purify, to improve the soul. The term means that all human activities, the ethics of social relations in society, as a result, bringing each science and profession to the stage of development, show signs of its development in every field.

The correction factor specially given to man by the Creator. He is constantly working on himself, studying science, analyzing his shortcomings, and overcoming them. It also stated in the Qur'an that no nation prospers without progress. According to this verse, the reformers woke up their people from their slumber.

The reform of the nation carried out at the expense of the direct participants in the implementation and the fulfillment of their specific tasks.

In particular, the reform announced by the scholars of the nation through works. They show the aspects of the reform and its importance in its implementation. The second is the propagandists of reform, who carry out the work of disseminating, propagating and propagating these reform ideas in the society. Third are the financial backers, who bear the material costs of putting reformist ideas into practice. Fourth, as executors, they put the proposed reform idea into practice in their families and lives. As a result, with the joint participation of these four participants and the idea of reform will put into practice. The negligence, indifference, or disagreement of one of them will cause the reform does not put into practice.

Attempts by political parties to implement the reform movement in Turkestan are also noteworthy. In particular, the Resolution, promulgated by the Soviet Islamic Party, has gone down in history as one of the official documents aimed at eliminating the vices that hinder the development of society and the nation. This is one of the historical facts that it fully reflects the direction of the Turkestan reform movement.

Conclusion

Although the reformist movements of the 19th and 20th centuries were collectively referred to in scientific terms, they had different directions. The big difference between them is that the West and the East are in the direction of reform. The reform movement in Western Muslim countries covers two major issues: liberation from the influence of the colonial government and the protection of Islamic honour.

Dependence on colonial governments, economic dependence would naturally slow down the development of the state and the nation. Therefore, the protection of the national wealth of the state, the elimination of the oppression of the local nation was the main idea of the reform in the Muslim countries of the West. At the same time, the idea of maintaining the dominance of Islam in the country and protecting it from oppression has been widely discussed not only in the West, but also in the Caucasus and Turkestan. After all, does Islam hinder the development of society and the nation? advance ideas contrary to Darwin's teachings.

The debate over who laid the foundation for the idea of reform or who the leader still continues to be a contentious issue among researchers.

This is an understandable thing as a direct influence of the ideological upbringing of each nation and state, as each state seeks to idealize the activities of local progressives. Although Jamaluddin Afghani or Muhammad Abduh's activities greatly influenced the development of the reform movement in Turkey, local intellectuals such as Namiq Kamal (1840-1888), Ali Suavi (1839-1878), and Abdulhamid Ziya ud-din (1829-1880) there is propaganda to pay more attention to the study of their activities, and this may be the natural policy of every nation in the matter of education¹⁰.

The Turkestan reform movement deserves special attention because it reflects the local religious and national values, and national identity. In it we see a mixture of the Muslim creed, and national values. In particular, Mufti

Muhammad Ikram's work "Awakening the Sleepy and Explaining to the Ignorant" is one of the sources of Turkestan's reform. The works of this category distributed in Muslim countries through mutual trade relations. Formed ideological immunity and exerted its influence. This is why there are similarities in the ideas of reform in the regions.

It is also worth noting that the ideas of the Turkestan reform movement are a natural process for the society and the nation to have different proposals and initiatives for reform, including the need to distinguish between fake and real reform. In particular, it noted that the indication of the reform practice assessed to be false or real by its practical results, and the development of corruption and inequality in society is evidence of fraud in the reform practice.

The work of fully reforming the reformist movement, its ideas and directions is complex, and understand their general directions, it is expedient to study and propagate the ideas of progressive reformers on the development of society and the nation, rather than dividing them into groups. The socio-religious issues put forward in their reformist ideas are still relevant today. These include education, upbringing, family stability, and the importance of eliminating harmful habits that hinder the development of society.

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